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IOABS COVNSELL,
AND
KING DAVIDS

SEASONABLE.

HEARING IT:

Delivered in a

SERMON

Before the Honourable House of

COMMONS,

At their late solempne Fast, Feb. 22.

By W. BRIDGES, Preacher of the Gospell at
Dunstons in the East, London.

LONDON,

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be sold at his shop at the signe of the Greene
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Die Mercurii 22. Feb, 1642.



Tis this day ordered by the Commons House of Parliament, that Mr. *Glyn* shall returne thanks to Mr. *Bridges*, for the great paines he tooke in the Sermon hee Preached at the intreaty of this House at *St. Margarets*, in the City of *Westminster*, (being the day of Publique humiliation) and is likewise to desire him to Print and publish his Sermon; And it is further Ordered that no man shall presume to Print his Sermon, but whom he shall Authorize under his hand-writing.

H. Elsyng Cler. Parl. D. Com.

I doe appoint Andrew Crooke Stationer, to Print my Sermon.

W. BRIDGES.





TO
THE HONOVABLE
the House of
COMMONS
Assembled in
PARLIAMENT.

IN a willing obedience to your
Commands, I here present to
your Eyes, what You were late-
ly pleased to attend unto with
great patience and Christian
chearefullnesse with your eares. Christ Iesus
please to speake that to the hearts of the Audi-
tory, which I did to their eares, that in this

The Epistle Dedicatory.

time of great sorrow, there may that evidence be to our Ministry (which would be to every conscionable man, a matter of great joy) that some may bee undeceived and brought to see the things that concerne their Peace: A wonderfull security and insensiblenesse lyes upon our people every where, beside a spirit of contradiction or malignity, deserving a censure like that *Act. 7. 51*. My humble request to you is, that you will please to accept this, as an earnest of my affectionate service to you and the Publique. My humble request to God for you is, that he will please to carry on the weighty Services you have in hand for his glory, and the good of the Kingdome of Iesus Christ, and the bringing to passe the worke of Reformation, through so maine, so great oppositions.

So prayes your most humble

*From my Study in
Minchin Lane,
Feb. 27. 1642.*

Servant,

W. BAYNE.

THE

THE PREFACE.



He businesse of Christ Iesus Kingdome, in these sad times, (ye Servants of the living God) is looked upon with the squint eyed multitude, under an Hexapla of considerations.

The first is a Theologicall, they would make us beleve they desire Divinely, or at least Divine-like to behold it. To say nothing of Bookes, for they have had their Answers, and some of them newly furbushed over, speake such language now, as the Author knew not in the time of his delivery, of himselfe, upon that Subject, or else the Title page sayes that which the Booke proves not at all. I shall deliver the sense of the whole in that of Rom. 13. *Hethat resisteth, &c. and of the Evangelist, Resist not evill, &c.* To let goe Fathers, something out of the Councels, the Doctrines of our owne Bishops, and other things that might be said, I shall desire the Reader to observe from me,

1. That the King must command not onely according to Gods, but Mans Law also.

2. That if he doe not so command, the resistance is not a resistance of power but will.

3. That to say such a resistance must be but onely defensive, is non-sense, for so a man may be resisting ever, and never, resist like the silly women of whom the Apostle sayes, they are ever learning and never attaine to the Truth.

The Second is an Historicall; they conceive and say, Ne-

Dr. Ferne.

Grand Rebellion
by Dr Williams.

Prosper our of
them. Epist. Synod.

Cui nomen libellus supplex
Tom. 1 fol. 803.

Conc. Ephes.
Daven. pa. 77.

The Preface

See Chron. K.
John. Ed. 2. &c.

ver such times, such Taxations, such Precedents, such a
warre, &c. Never? Sure you erre much in point of Histo-
ry, the twentyeth part, fifteenth part, seventh part, as in
the Reigne of King John and others, &c. But here the wil-
ling to learne, must know,

1. That if some be taken away, it is to preserve them, and
the rest,

And 2. Whether they had rather part with it to the Par-
liament, or that and their lives too, to the Cavaliers?

The third is a Legall consideration: Some propositions I
would make to our Malignants skilled in the Law, which
shall be these: 1. Whether I had better trust to another mans
favour, or to mine owne strength for my defence? My
strength is the Law, against which, if the government
command, it does me wrong, if I obey, I doe my
selfe wrong. 2. The great offence of authority is whatsoever
is committed against the security of the State. 3. Heathens
tell us that the wise must give as much to the Law as may be,
but to the Lawgiver as little; for (sayes he) he is a man
subject to passions, may be miscarried, &c. 4. The Law is
the Common surety betweene the King and the Subject,
that is to say, it bindes me to pay the King Tribute, &c.
and bindes the King that I shall enjoy my protection. 5. In
a word, he is a good Subject that looks upward to see what,
in God, Gods Vicegerent commandeth; and secondly, that
lookes downward, to see whom the obedience thereunto doth
either hurt or hinder. Papists grant us this, that in the
Superior three things are concurrent, 1. The place, which
is from Christ alone. 2. The person, which is from the choo-
sers: 3. The union of these two, which is from Christ, but
by the mediation of a humane act: Let Protestants then have
their eyes in their foreheads.

A. 1st.

Bellum.

The

The Preface

The fourth consideration is criticali. My money shall never helpe to kill men: I answer, your money is not yours, if the Lord, the Law, the Liberty, the cause or the defenders thereof, stand in need thereof, no more then the asse in the Gospell or the bread and beefe of Naball, theirs, in the like case. 2. I answer, your money shall not helpe to kill, well if you hinder the killing, quelling of those who would both kill & queli us, ours, our Religion, Kingdome, you become friends of Gods enemies and ours, and resolve to make peace with them, with whom God hath resolved to have warre, Exod. 17. ult.

Matth 21. 3.
1 Sam. 25. 11.

The fifth consideration is a sullen Melancholy one, Trading's dead, our Money goes, never so many payments, &c. This man is not worth the answering, I shall soncly desire him to learne, if he be learnable, what Job sayes, Job. 2. 10. Shall we receive good at the hands of God, and not evill also? The Gospell hath beene a peaceable plentifull Gospell, and then you loved it, ran after it, but now it is otherwise, you are otherwise affected. To you I shall commend, that John. 6. 26. You follow me for the loaves, &c.

The sixth is a meere foolish consideration, (if it may so be tearmed) or rather (for fooles also will be talking) a meere prating, a meere nothing, and non sensicall thought about the present things in the Kingdome. Within the verge of this I shall include the indiscreete running before Authority, in things where the command and countermand are not alike. This I shall desire to be proposed within these two Propositions.

First, Manners to stay the States leisure: but,

Secondly, Is it any offence to doe their worke for them?

Good meaning may be grounded on errors, but the bad must be shadowed with colours; I shall commend to my Countrymen, whose salvation (if I know mine owne heart). I ear-

The Preface.

Testor Jesum,
Ecce quasi Chri-
stianum de Chri-
stiano vera pro-
ferre, Hist. Ep.
Paulæ.

+ Qui non valuit
omnia non pani-
tenda dixisse,
paniteat quæ
cognovit dicen-
da, non fecisse.
Aug. in censura,
lib. Lactan. in
fine.

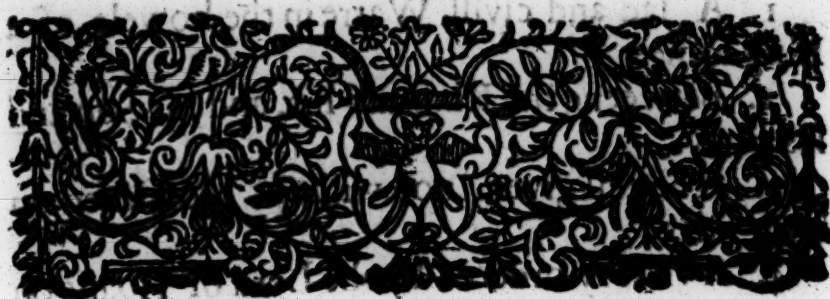
nestly desire, these following Notes, with some other, these by
command, the other by permission, set forth to light. I have
spoken herein to Christians, like such a one (as he said in ano-
ther case) None can be so ignorant as they are plaine to a
minde desirous to learne. For the phrase, it is such as I can
speake, and I desire to be thankfull it is no worse, conside-
ring my deserts. Here is not all that might be said, but
what I could * say; which if it may serve the Church, the
Publique, the Lord Jesus, and thee, good Christian, be hath
his end who desires thine earnest prayers for

The poorest of all the
Servants of Jesus Christ,

W. BRIDGES.

IOABS

First, My heart is for the States service: but
Secondly, it is an offer to do their work for them
Good meaning may be grounded on errors, but the bad
must be shew'd with colours; I shall commend to my Coun-
sellors, whose (as I know mine own heart) I can-
not



IOABS COVNSELL,
AND
KING DAVIDS
seasonable hearing it.

2 Sam. 19. 5, 6, 7, 8.

Then Iob came into the house to the King, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines, &c.



Coherence need not, it will be easily gathered by the reading of the History, to which I shall referre it. I shall therefore now onely commend to the consideration of this Honourable Assembly these observations out of the Text
B and

and context following, *viḻ.*

1. A sad and civill Warre in the bowels of a Kingdome.

2. Betweene the King and his, and his Son and his party.

3. A battrell given, not without bloodshed on both sides.

4. A victory ordered by the Lord of Hosts on the Kings side.

5. The sad entertainment this newes of victory had at Court, and even amongst the Conquerors themselves.

6th. A peremptory and positive inference of *Joab* concerning the same, *viḻ. Thou hast shamed this day the faces of all thy servants, vers. 5.*

Which inference containes,

1. An objurcation or reproofe in those words, *Thou hast shamed, &c.*

2. A demonstration of the truth thereof, *Thou lovest thine enemies, &c.*

3. A reason given of this demonstration, *Thou regardest neither, &c.*

4.. A request urged to his Majesty, *Now therefore up, come out, &c.*

5. A danger discovered, if not granted, *For I swear, &c.*

7th. The event and issue of this sad businesse, which is,

1. On the Kings part, he is perswaded, and comes out, and sits in the gate, so *vers. 8. Then the King arose, &c.*

2. On

2. On the peoples part, they are contented, and with his glad tidings of the Kings approach, come before him, strive to serve him, &c. So *vers.* 8, 9, 10, 11. &c.

In the handling of this long Text and History to you Honourable and well-beloved, for brevities sake, this shall be mine order.

The two first parts, *viz.* 1. a sad warre, 2. and betwixt such parties, shall yeeld us this point of Doctrine.

That to see a sad and civill warre, in a time, and Land of peace, betweene such parties as the King and his Subjects, is a very deplorable and dolefull spectacle. *Jer.* 25. 19. See the Lords description of a warre, sad words, more sad workes, if God be provoked to doe them.

Joab's sinne is thus set downe, 1 *King.* 2. 5. he shed the blood of warre in peace: the blood of battle to be shed at any time is a sad and sorrowfull thing; but in the time in the land of peace is a double griefe. Every battle of the warrior is with confused noyse, and with garments rolled in blood; *Esa.* 19. 5. sad spectacles, sorrowfull cries; see the Prophet. The shield of the mighty is made red, the valiant men are in Scarlet, &c. A multitude is flaine, and the dead bodies are many, there is no end of the corps, they stumble upon the dead carcasses, *Nahum* 2. 3. and *cap.* 3. 3. the fighting prisoners, *Psal.* 79. 11. mourning captives, *Psal.* 137. are all within this dolefull spectacle of warre, what warre soever it be, but such a warre

Omega nostrorum mors est, Maris alphas malorum. Epigr.

3 Properties
of a civill war.
—omnibus ho-
stes Reddite nos
populis, civile
avertite bellum.

Reason. 1.

† The souldi-
ers rule, an ill
trade to kill
men for money

*Paterculus de
Roman. discor-
dia.*

Reason 2.

as is in our Text, yea in our times, it hath these con-
siderations in it. 1. It is a civill warre. 2. A de-
structive. 3. An unnaturall warre, and these evill
properties belong to none but such a warre.

But why so sad a spectacle?

Such a warre is a fearfull cause.

Doe you make it a case of conscience you that
fight? then heare a * a rule: The ingagement in a
warre (especially on the offensive part) where the
quarrell is either unjust or unknowne, makes both
the actor and helper guilty of bloudshed.

Doe you make it no case of conscience, but for
pay, hatred of goodnesse, emulation, particular re-
venge, &c. hand over head and blindfold under-
take it? Then heare one that spoke by experi-
ence. Warre amongst us (saith he) is begonne, not
so much upon any cause, as for the wages the un-
dertakers should receive. When once begonne,
no man knew when it would end. Coverous-
nesse yeelded a cause of cruelty; rather then not
rob, they will kill, &c. 4. The manner of offence
was judged by the measure of coynel. 5. For if any
one were wrich, that was enough to render him
guilty. 6. And no thing or action accounted bad
if gainefull. So then in this looking glasse of ours
we see a bad cause working two bad effects.

1. Are we sciantly knowing? read 2 Sam. 20. 12.
or Gen. 27. 40.

2. Are we ignorant? then read, 2 Sam. 15. 11.

Such a warre hath fearfull effects. God and man
will tell you this truth both of them. 1. God, see
the

the Scriptures before, and add to them one more, *Ier. 6. 22.* they come from the North, that is their place, *vers. 23.* tels you their preparation and qualities, their mercy as little as their power great, *vers. 24.* shewes us the peoples caution, how are they prepared? very poorly, *vers. 25, 26.* sets downe the Prophets counsell, a sad businesse.

Πόλεμος, the Greeke word for warre, signifies much blood. *Bellum a belluis*, *Tamberlaine's* Coach-horses were conquer'd Kings, *Adonibezek's* Dogs, 70. Kings gathering omms, &c. When the *Switzers Anno 1443.* (a) vanquished the *Thuricenses* in battell, they banquetted in the place where they wonne the victory, using the dead bodies of their adversaries in stead of stools and tables.

The *Numantines* (b) assaulted by the Romans made solemne vowes amongst themselves, no day to breake their fast but with the flesh of a Roman, nor to drinke before they had tasted the blood of an enemy. *Scipio* (c) tooke their Towne at last, and the storie tels the sad issue. Or if these will not serve, you may remember the cruelties betwene the Spaniard and the Hollander in our owne eyes.

If of civill warres you would see the effects either in the Chronicles of others, or our owne, you may receive satisfaction; the *Brutum fulmen*, pag. 344. tels us that in the late civill warres of France there were slaine 120000. natives, besides other of their allies. See our owne, *William the Conqueror*, and successively *Torkis* and *Lancaster*, saith my

Jude 1. 7.
(a) *Lanier.*
Chron. p. 261.

(b) *Guevara.*
Epist.

(c) See *Plutar.*
killed all the
old women &
children, and
set fire of all
their riches in
the market-
place.
Brutum fulm.
p. 144.

(d) *Cominatus*
Hist. lib. 1. c. 7.

Author, (d) in that unhappy quarrell devoured no lesse then eighty Princes of the bloud Royall besides an infinite number of the commonalty: these are sad effects, and yet it might be drawne lower yet, but I forbear

Reas. 3.

Such a warre hath dolefull by-standers.

Such are either friends or enemies, good or bad.

1. The Churches friends, as *Jeremy* in his Alphabetical Lamentations, send forth sad expressions of sorrow, for it grieves them to see her in the dust; these yeeld bindings (e) up to the fores, they take words * and goe to God, pleading with him as if they meant to silence him, yea make him blush and shame him; these like the *Jews* in their Feasts, breake their Glasses as *Jerusalem* was broken, and sowe (f) seede in the long furrowes which the ploughers made upon our back.

2. But are they bad and our enemies: now they rejoyce and cry downe with her, even unto the ground, *Psal. 137. 7.* Now they consult, *Exod. 1. 10.* Come let us walke and worke wisely; Now they conspire, *Geball*, and *Ammon*, and *Amalek*, the *Philistines*, and them of *Tyne*, how they may take the house, and the cause, yea and Kingdome of God too into their possession.

Well then, if warre be such a cause of misery, what is the cause of warre

Ref. 1. You must looke upwards, and God sayes he is the cause: So *Ezek. 14. 17.* If I bring a sword, &c. it is *Mulim, yane*, therefore not brought amongst us, unless he do it, *Amos. 3. 6.* and

Esay

(e) *Τεγύματα*
γυάλων, Nazi.
+ *Hosea. 14. 2.*
Δυσωπείν θεόν.
Bazil.

(f) *Τὰς συμ-*
φορὰς γινώσκον.
Nazian.

Use 1.

Esay 45. 7. Watre is amongst the treasury of Gods Judgements, in the Magazine of his instruments of vengeance. The Church fees, *Lam.* 1. 12, 13, 14. &c. And where it is not so perceived, they may feelet he smarting of the wound; but (believe it) hardly runne right to the cure. See an instance for this *Hosea* 5. 13, 14. Oh that *England* might never forget that, *2 Sam.* 24. 1. The wrath of the Lord kindled against *Israel*, and he moved *David*, &c.

The people sin and God makes the sinne of the King, the sinne of the peoples punishment.

How shall we be perswaded? Oh I thinke it is impossible, impossible I say, though not in it selfe, yet at least by accident, for we knocke at deafe mens doores, our people are deceived, and God hath said, Let them alone. Hearing they shal heare and not understand, &c. *Esa.* 6. 9. 10.

First, Hypocrisie hath overcome us. We are like those *Micah* 6. 6, 7, 8, 9, 10. like them in the question we would seeme to aske, not like them in the Answer, for wee cannot heare the rod, nor who hath appointed it, and indeed it is because the treasures of wickednesse are in the house of the wicked; no power, no will to be reformed. Alas the sinne and punishment are Nationall, so must the amendment be. It was the old rule, (g) If the private man (in case of publique sinne) desire pardon, let him aske it with his own, yea, and the teares of the whole Church also.

(g) Si veniam reus speret, petat cum lachrymis, petat fletibus totius Ecclesiae, Amb. de poenitentia l. 1. c. 16.

Secondly, Deceit hath overcome us; *2 Thess.* 2. 10, God hath given them up to believe a lye; the Note upon that Text is, (h) that being infatuate they

(h) Infatuati seducemur, seducti judicabimur, Aug.

they shall be seduced, and being seduced they shall be punished: There is the fearefull malignant, the wilfull malignant, the ignorant malignant; and every one of these covers himselfe under falsehood, making a lye his refuge, *Esa. 28. 15.* The Sanctuary these men have in these sad times, is like the covering under *Jonahs* Gourd, or *Adams* Figge-leaves; Oh that they could know that, first, under God there is no hiding place, for in the time of trouble he, &c. *Psal. 27. 5.* secondly, that upon God who casts himselfe, (i) no force, no fraud can reach him.

(i) Nulla vis, nulla fraus, nulla jam illecebra poterunt vel stantem dejicere vel subicere dominantem Bern.

Thirdly, Schisme and division hath overcome us, *Manasse* against *Ephraim*, and *Ephraim* against *Manasse*; but what shall I say? so it hath beene, will be, must be, Christ foretold it, and we have found it true which is said *Matth. 10. 34, 35.*

But what is this Schisme? We give three rules in answer.

(k) Quando doctrina seu precepta in conscientias hominum obtruduntur, quae non dubitative, sed directe contra verbum Dei, aut legem humanam, &c.

Schisma, i. est unius a passivum

First, (k) When things are thrust upon the conscience, which are not doubtfully, but directly against the Word of God, schisme in this case is not active but passive, a due separation from the error, not the body; for so that we are united by the Spirit and love, so farre forth as it is united to the truth of Jesus Christ the head thereof.

Apply this rule to the present state of our times; and then tell me what is Schisme; or what Rebel-
lion?

Secondly, Schisme or Division likewise is ca-
dent;

First,

First, Upon bad men, in whom it is either,

1. Through too much faith : or
2. Through too little Charity.

Secondly, Upon good men, in whom it is either,

1. Through error of Judgement.
2. Or scruple of conscience.

Apply this also, and you shall finde the rash and heady malignant, so to be divided : First, he beleeves all, every promise, every protestation. And secondly, (which is worse) he would cut the throat of him that will not so doe too.

The ignorant and better malignant he is divided otherwise, he hath a little * conscience, and that scruples almost the very word King or Parliament; he hath lesse judgement, and that is the reason his conscience is no better informed.

+ Non est consci-
entia quæ obligat
sed lex illa quam
intellectui con-
scientia præsen-
tat: Quæ revera
conscientia sem-
per præsumeret
scientiam.

3. Rule is for the Judges of what is Trouble, Schisme, Division, Rebellion, &c. where you have,

1. The greater part: these say, *Elias* troubles *Israel*, 1 *King*. 18. 18. and the Apostles, the world.

Judicium 1. Ma-
joris, 2. Melioris
partis.

2. The better part, and they can tell you that this must be retorted out of the same Text.

We have all this while looked upwards to find out a cause of warre amongst us. Now down-wards, and there we shall finde our sinne the cause of this so sad an effect, and there we will put a pa-
rallel betweene *Dauids* time and ours in point of sorrow-bringing finnes, thus.

Nihil in pecca-
to quod non prius e-
rat in peccato.

1. *Dauids* indulgence: Is *Absolom* such a man?

C

a

* Psal. 45. 13.
14.

a proper man, a goodly head of haire, but not a dram of grace, no * inward beauty at all, and yet the King cannot pull his heart from him although in the danger of the losse of a Kingdome.

2. This *Abfalom* hath a party, and that in *Israel* too, that will venture their lives in such a desperate ungodly quarrell: Oh the wickednesse of this world! No cause so ill, or person so untoward, that is or shall be without adherents as wickedly desperate as the undertaker can be in a case of mischief.

(2) *Abinophel*
Shimei, Ziba,
A Counsellour,
a curser, a
cousener, a party
good enough for so
bad an under-
king.
Concilium de-
forme vocat, glo-
merantur in u-
num Innumera
pestes Freti.
Quest.

3. And these (1) counsellours, curtes, colloguers, what not? We may see the old complaint too truly verified, My Kingdom is not of this world, &c. *Iohn 18. 36.* All them that do the Devils businesse shew their faithfulnessse, (if it may so be called) the Lord Jesus hardly finds one to trust, this I am sure is a very sad spectacle, to see a good cause have so few, a bad so many friends.

But let us aske one question,

What marks or signes may be given for the discovery of and discerning betweene the good and bad cause, side, or party, in such a sad spectacle of confusion?

Solution.
Markes to
know the best
side in a time
of warre.
1. The Mercy.

1. The best side is ever the mercifull side, more sparing, lesse cruell, ready to say with him, *2 Sam. 2. 26.* Shall the sword devoure for ever? ready to doe like him, *2 King. 6. 22.* Thou hast taken them, but smite them not, set meate and drinke before them, that they may refresh themselves and goe to their Master; Marke this, and where you finde it, honour

honour that side, in times of sadnesse and combustion, the worst Religion is ever most cruell; Bastardly professions are ever full of bloud.

2. The best quarrell is mixt, not personall; so 2. Quarrell.
God be not dishonoured, sinne maintained, they are ever as conscientious in laying downe, as courageous in taking up Arms; with such men sinne is a greater evill then warre, and no shame like that, not to defend Gods cause. See *Joshua* 22. 12, 13. &c.

3. Doth God give them victory? other men shall 3. Clemency.
feele their clemency, they will cause their enemies praise God they have, and pray him they may fall into such hands. 2 *Sam.* 19. 23. *Dauids* Cavalliers are under command.

If God will please to continue us yet under this sad condition, as I am afraid he will, these few rules I desire to present the people in a desolation publike. 1. The Law (m) of warfare is, (especially in a good cause) Doe not follow, doe not flie an onset. 2. Every spirituall warre consists in a conflict betweene the reason and the will: Does ours so? surely it doth.

(m) *Jus legioni facile est.*

1. *Nonsequi;*

2. *Non fugere bellum.*

Veget. lib. 2. c.

17.

1. It is reason the *Militia* be in safe hands.

2. Reason the Parliament punish grosse offenders.

3. Reason men should part with some to defend all.

4. * Religion, things be taken out of the Church that doe offend.

+ *Mat.* 13. 41.

3. God is a Warmer, and continually fighteth Allegory.
against the sinner, his enemy: How does he defend?

send? Oh he is got into a walled Towne called Obstinacy, the ditch about it is a great depth of sin the Turrets of those wals are pride, and height of spirit; but what are his weapons? resistance of the holy Ghost, and a wilfull extinguishing the light of his owne conscience; his Captaine, blindness, and his souldiers in this warre, inordinate affections; his Counsellour is folly, and his conquest hardnesse of heart, with the forsaking of God and security. Apply this to our present condition, and you shall finde it to be *Englands* Looking-glasse.

The two next points, *viz.* the battell and the victory, yeeld us this:

Doctr. 2.

a. Things in war to be seen.

That Christians ought in times of sadnesse to contemplate the actions of warre, which are severally performed, *viz.* on mans part the former, for they can fight; but on the part of God the latter, he ordereth the victory.

Reas. 1.

God orders hereby our sight of things, so *2 King. 6. 16, 17.* we see but halfe, if we see man onely: We see him taunting, vaunting, boasting, threatening, he will doe this, and bring to passe that, but we see God determining, *Esa. 37. 33.* He shall not enter into this City, nor, &c.

Reas. 2.

God would hereby guide our affections, griefe, feare, joy, &c. If a man see nothing but man, he sees nothing but feare. They enquire in *Flanders*, they aske at Sea, Are not all the Round-heads kild yet? Cloisters, and the whole rabble of the Romanists,

manifests, all contribute heads, hearts, hands, purses, and all to this warre: yea *Antichrist*, *Tua res agitur*? is thy worke doing? But turne me out one of thy companions that can give the victory; no, that is out of all your reaches, see *1 Sam. 14. 20.* It is God that giveth victory unto Kings, *Pf. 144. 10.*

God hereby orders his owne acknowledgements. No sacrificing to our nets, God will have the glory: *Exod. 15.* and *Jud. 5.* are monumentall chapters for such a purpose.

Reas. 3.

The Christians contemplation: here is matter for the most excellent understanding whatsoever, and as *Paul* said to *Timothy*, *Ep. 2. c. 2. v. 8.* Remember that *Jesus Christ*, &c. so say I, let all be remembered, but especially fundamentall truths: There is a counsell well given, *Act. 5. 39.* yea and well taken too, for *vers. 40.* to him they all consented, in what? in this maine thing, that if it be of God there is no resistance, lest happily we be found fighters against God.

Vse 1.

If I had such a proffer from the King as sometimes *Salomon* had from a greater then he, *1 King. 3. 5.* Aske what I shall give thee, I would first desire the contemplation of my deare Sovereigne fixed on this point, We will not remember misdeeds of *Ahab*, *1 Reg. 22.* for feare the parallel should not be good enough: But we will thinke of good *Josiah* one of the best of Kings, *2 Chron. 35. 21, 22.* Leave off to come against God which is with me, lest he destroy thee: but *Josiah* hearkened not to the words of *Neehe*, which were of the mouth of God. Next

To his Majesty.

2. The Parliament.

3. The Kingdome.

Use 2.

When the Blasphemer brags, tell God of him.

Threefold comfort

(n) Plurarch
in vita Thrastulio.

ye Patriots of our Countrey, I shall desire your remembrance of this point that you may be called, (as heretofore, in such times, and upon such occasions as now) be called I say the Parliament working wonders. Of you ye Citizens and Countrey-men, I desire the reading of *Ind. 5.6.* the high wayes were (I say will be) unoccupied, but observe *vers. 8.* they chose new Gods, new Devils rather, and then was warre in the gates.

The Christians consolation, *Nec temere, nec timide*, men and Christians too, both or neither, *Hezekiah's* method (me thinkes) is excellent, *Esa. 36. 21.* with *37. 1.* Say nothing to that blasphemer, but (as if they should say) Sirra, we will complaine of you to one that shall take you to taske, an excellent course, be you carefull in nothing, (that is, unbelievingly, distrustfully so) but make your requests to him who gives the victory, guides the bullets, orders the battell, appoints the successe, *Psal. 115. 3.* is in heaven, *i. e.* on high, and therefore *1. fees, 2. and doth whatsoever he will, 3. and he is our God.* Of our persons? yes: if not so, of our cause he is the God sure.

Directions.

1. The old rule: the dividend of victory was betweene the Commander, the Souldier, and Fortune: the last should be first, I am afraid the last hath too little for his part. *Quid est victoria?* It is said of old, It is

(a) no shame to be overcome of him, whom to overcome were a shame; nor is it uncomely to be under him, whom God hath set over al. This is for the King indeed, indeed I intend it so; and it is for the Parliament too, all good Kings and Christians should intend it so. The Chronicle saith of King *Edw. 2.* (p) that he was never so overthrowne, as when he had overthrowne so many brave and wise Souldiers; no such victory against the King, as for him to have victory against the Parliament.

3. There were in *Rome* certaine *Laves*, for their triumphs, that first the Conqueror should have got five victories: Allegorically, to have overcome his five senses, that is, himselfe. Oh such a victory on any side were worth a triumph and surely that side is nearest the deserving of it that seeke not their owne ends or glory, but his that sent them.

The fifth part, that is, the entertainment and sad welcome of the newes of a victory, gives us this doctrine,

That a victory even to them that most desire it may peradventure turne to be a thing sorrowfull enough, *vers. 2.* the mirth into mourning, the joy into griefe enough.

Is drawne from the things which must or may be before a victory; I shall only quote the instance *Iud. 20. 21, 25, 35.* with *21. 3, 6.* see here a victory full of bloud before, and water, that is, teares afterward. Oh these wonderfull punishments, just, yet secret,

(a) Non esse in: pe ab eo vin-
ci, quem vincere
esset nefas: neque
ei inhaerere ali-
quem submitti,
quem fortuna su-
per omnes extu-
lisset.

*Distum Armenii
Pompeio.*

(p) Tunc vere
victus quado tot
victi prudentes
milites. Wal-
singham. Ed. p.
95.

U. superaret vi-
ctor prius 5000.
hostium istius
Reip. aut 5 vi-
ctorias contineret;
vide *Ibid.* Tran-
quil.

Doctr. 3.

Reason 1.

*Pana mirabiles
Cajetan.*

secret, secret yet just, so his Judgements, as that they are also our sins, God deliver us from them.

Reason 2.

Secunda cogitationes.

From the things which are after the victory. In heate of blood Men doe any thing, but after if conscience beginne to speake, Oh then such things as these will be thought on: First, the number of Christians: Secondly, the manner of their death: Thirdly, the feare of damnation: fourthly, the illnesse of the Quarrell: Fifthly, my ingagement to defend it: Sixthly, *Oblationes pacis*, prayers for peace: Seventhly, cause of refulall thereof, as dissimulation, &c.

Use 1.

Information of the danger: *Hoc dulce inexpertis est*: We must bee knowing men in our dangers. May I have leave to distribute them?

Dangers in war

1. Danger of not parting with money, so in the wars at *Constantinople*.

2. Danger of sedition, so in *Jerusalem*, in *London*.

3. Danger of emulation, so in our Gentry and Army.

4. Danger of mercenaries, so at *Brainford*, and every where.

5. Danger of sinne, the danger of all dangers.

Object. Best to leave all?

Nunc periculum
in animo Ale-
xandri.
+ Pompeius, See
Plutar. in vita e-
jus.

Sol. That were the basest of basenesses: Now there is a danger fitting the minde of *Alexander*. There is necessity (sayes he*) of Sayling, no necessity of living. So say I, a necessity to fight, none to live, in servitude especially, *Ephes. 6, 10*. It is Gods method to teach so, his peoples, to learne so.

Pre-

Prepare therefore, shall we? Oh by all meanes possible, spiritually especially, a *Moses*, with an *Aaron*, and *Hur* to your *Joshua*, Mountaine men, and valley men, *Exod. 17.*

Your doubt is the next use, and that thus, now *use 2.* every man can easily tell how he stands affected, but afterwards if our *Absolom* be kild, what then? how then will you be affected in such a case? will you not love Religion the worse all your life time? *Numaes* Temple of old had this Inscription, *The Temple of Faith and Peace.* Faith first, and secondly Peace: Christian keepe those two in that order in thy Soule, and take with thee these three guidances.

*πιστις & ει-
ρήνη εις ειν.*

First, See the worlds order, *Numb. 16. 41.* they will have liberty to say, ye have killed, but we must not say, ye have set your selves against God, and therefore we are against you, and yet this is very true; if the effect be ours, the cause is yours, that's certaine.

Understanding

Secondly, Pray that that piece of the Psalme may be fulfilled, *Be wise now therefore O ye Kings.* Much, much must be in Kings, *Solomon* the Sonne shewed such a Master-peece, *1 Reg. 3. 28.* All *Israel* admired it, and feared him; So *David* the Father here, the danger of losing his people, is turned into the delight in gaining them; So King *James* the Father, shewed a Master-piece of skill in that great danger*; And pray we that God will guide our Royall Sovereigne his Sonne, that he will kisse the Sonne of God, lest he be angry, and

Prayer.

+ Gun-powder
treason.

so he and wee too, perish from the right way.

Boldnesse.

Thirdly, Pray we that boldnesse may be given to *Joab*, *Micaiah*, *Jeremy*, &c. they may suffer much ill, but nothing to the good they shall doe: I shall present them with the Apostles reckoning, *Rom.* 8. 18. And if we reckon otherwise we reckon wrong.

The sixth part, viz. *Joabs* inference followes, and presents us with this;

Doctr. 4.

That in sad times, and times of imminent danger, the greatest of men ought to suffer themselves to be very plainly dealt withall.

Kings have at such times given leave, and Priests and Prophets taken leave, so to deale with the greatest of men; *Jerem.* 38. 20. But *Jeremy* laid, they shall not deliver thee, hearken unto the Word of the Lord, &c. So 2 *Chron.* 15. 2. *Elijah* with *Ahab*, 1 *King.* 18. 18. *Nathan* with *David*, 2 *Sam.* 12. Flattery is odious at all times, but at such times, it is both odious and dangerous: And if ever the Lord take away from the godly, their abilities, or liberties of Admonition, Prayer, Preaching, Reproofe, &c. it is a dangerous presage of ruine, or some great judgement, *Jerem.* 7. 16.

Note.

Reason. 1.

So then, we should take and have given us in times of danger, more boldnesse, for sad times worke much upon sympathizing hearts, especially such as know themselves deputed to be serviceable for such reasons. See the spirit of the Apostles how.

how it is raised; We cannot but speake, *Act. 4. 20.* And *Act. 20. 24.* My life is not deare, so I may carry on the service a little: What need men venture their neckes, their lives, to defend the cause? Oh their conscience and the Commandement of God, Gods Spirit, the Churches ruine, all concur and become mightily, yea irresistibly operative for the publique.

God gives another Spirit, as to *Caleb, Numb. 14. 24.*

Gives warnings, as to *Hierusalem*, fills the Aire with sights and Comets. As the Cockes crow loud and thicke before a storme, so these before a Judgement.

This begges excuse for us, others, all well-affect-ed sympathizing ones in times of sadnesse.

Not so much manners, discretion.

For believe it, Honorable and well-beloved in *Jesus Christ*, they cannot helpe it sometimes.

And marke the instance *Amos 7. 13.* Prophecie no more at Court; No? See *ver. 16, 17.* He that sayes so, and dares to silence the Lord of Hosts, his Wife shall be a Whore in the City, and his children shall fall by the sword, &c. *v. 17.*

But let us see the parts of the Kings chiding:

First, His blame is plainly laid downe: *David* was a very happy King here, in the plaine dealing of *Jonah*, elsewhere in *Nathan*.

Kings are not more unhappy in any thing, then this, their flatterers and falsifiers with their entertainment, reward hearing.

Reas. 2.

The River of *Jordan* turned out of its course to *Pella*, a year together: a Comet like a flaming Sword over *Jerusalem*, At Sacrifice a Calf brought forth a Lambe. See *Eusebius*, and others.

Note.

But is it true that *Foab* charges the King withal? The Lord forbid that any thing but truth should be charged upon the Lords Anointed. Then for Answer,

1. Simply and by it selfe, *David* really hated to shame them that preserve him and his.

2. But it is by accident thus: as if *Foab* had said, Sir, I perceive there are in your heart two things, in great competition, striving for preheminance, your *Absolom* first, and then your People. Now because he hath gotten so much of your heart, therefore we get so little. And thus *Foabs* charge is true laid to the King; and thus may the Subjects charge against the King be true, if lying under the like cause of complaint.

But the second part is *Foabs* Demonstration, *In that thou lovest thine enemies, and hatest thy Friends*: Is this true? Yes, with this qualification;

1. Negatively, I doe not say alwayes you doe so, but in this particular.

2. Not in all particulars neither, but in particulars of * competition, *q.d.* *Foab*; Sir your *Absolom* and your *Adonijah*, you may love them wel, but not better then your own peace, your owne people. If the Queene of your bosome stand in competition with your Kingdome, your people, you must not love her better then us, then it: *Sapientia optime cernitur in comparatis*. I conclude this with a History I have read: the Emperour * was charged with defect and want of care in government, by his Nobles and Princes moved thereto (as they alledged) by the

+ No misery greater to us in this sad time then this, Religion is in competition with Barbarisme, purity with popery; the latter hath store of carnall men for it, for they love it, the former seene and loved of few, & therefore of few embraced.

* *Turk hist.*

too much love of a Lady his Concubine: Whom in a great assembly the Emperour shewed to all his people on a time, and they concluded that in regard of her excellent beauty, they could not blame him for being misled by her, and so were contented. But (saith he) that you may know how little I regard her in comparison of you, he drew his cemyter and kild her before them all. If our Religion had stood in competition with any thing but Popery, our Parliament with any thing but the Gentry and Delinquents, they had never been so neare a miscarriage.

But the third part is *Joabs* humble request: *Now therefore, &c.* It is in a triplicity:

First, *Surge*, you are false Sir very low, a King of others and not of your selfe, how shall you rule their passions that cannot guide your owne?

Secondly, *Egrede*, you are in prison, the worst of prisons, *Mens captiva manet*, a bird may be kept so long in the cage, that at length she will not out though the doore be open.

Thirdly, *Loquere super cor*, speak comfort, we have heard sorrow enough, we desire now comfort, and it is onely to be had in you, and with a word, a comfortable aspect upon your people, you may give it them.

And the fourth part is *David's* great danger, if this be not done, *viz.* the Peoples desertion.

But who shall apply this? Who may? Who dare?

First, Let it be applyed to our *David*, and tell

D 3

him

Two kinds of
government.

* The Mother
of *Artaxerxes*
had wont to
say, that they
that would ad-
dresse them-
selves to Prin-
ces, must use
psalms *Guar-
dians*.
Silken words.
Plut. Apophthe.

him ye pillars of the People first: Then bring it swiftly to him some of you also, ye Charets and Horsemen of *Israel*, that there are but two governments. First, as the Soule governes the body. Secondly, as the reason, the appetite. Our Kings government is not like the first, he cannot enliven us as the Soule doth the body: Then let it be like the second, as the reason doth the appetite, how is that? by commanding reasonable things.

Secondly, And take heed you speake our sense. We doe not*, we dare not thinke his Sacred Majesty, doth intentionally hate his friends and love his foes, but that something is unhappily got in competition with us, which yet God hath not discovered to him.

Thirdly, And let this be done dutifully, humbly, in a Subjects posture, and as to a *David* indeed.

Fourthly, And yet so boldly that you propound the danger, with this direction also, which is none of mine, *Scopus nostrae professionis est ut, &c.* the scope of our Profession is, that we be obedient to all Superiours, so long as this obedience brings no detriment to the Soule: but if it come to this, we must dare to use our owne Liberty. *Epist. Synod. cui noniam Libertas supplex, & vide Tom. 1. Fol. 803. Conc. Ephes.*

The seventh part, the event on the Kings part, he comes to the place of Judicatory, on the Peoples part, they come to the place of auditory.

Doctr. 5.

The retractions of publique persons, as Kings, &c.

&c. are exceeding attractive, like the great wheele in the watch: *Instan. 2 King. 22. 12.*

There is a concurrence, and commoving in, and with such actions; before goeth *Dauids* action, after comes the peoples affection, a heavenly order; so dealeth God with his People, as you may see, *Psal. 116. 1. 8, 9, 10, 11, 12, 19. and 2 Chron. 15. 8. 12. 16.* The King shewes himselfe zealous of their good, the people shew themselves as zealous of his glory, he Crownes their desires, they his Temples. *Reas. 1.*

There is a seasonablenesse, in this retractation of *David*, which is observable, before the mischiefe grow too bigge, before the Devill tempt, before the heart be hardned, before the approach of flattery, or evill counsell, the good God suggesteth, and the good *David* obeyeth, to returne to his People that they may returne to him, &c. *Reason 2.*

Pray for audience in this particular, this day of *Use 1.* God, and of the King.

In relation to us they are Gods (our Governors I meane) but in relation to God, they are but men.

First, Present good, *viz.* that of retractation in things amisse, that they owe to us.

Secondly, The future good, that of submission and obedience, that we owe to them. With them both, and with all those things which make to the best and blest establishment of Peace and Truth amongst us, the Lord of Heaven be intreated to blesse both the King and People in this much distracted Kingdome, for his deare Sons sake, *Amen.*

FINIS.